

# THE L A W S . O F G O D ,

AS GIVEN TO

## THE PROPHETS:

BETWEEN GOD AND MAN, AND MAN AND  
MAN, AND MAN AND CATTLE.

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“Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments.” Malachi iv. 4. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah viii. 20. “Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil.” Matt. v. 17. “Seest thou how faith wrought with his works, and by works was faith made perfect?” James ii. 21. “Now to him that worketh is the reward not reckoned of grace but of debt.” Romans iv. 4. “As the body without the spirit is dead, so faith without works is dead.”\* James ii. 26.

\* Death to the body.

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WAKEFIELD:

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THE NAME OF ISRAEL.

1843.

## P R E F A C E .

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ON the 14th of the 12th month, 1822, the Lord by his Spirit, began to give his laws and commandments to JOHN WROE, of Tong, in the Parish of Birstall, near Bradford, and to renew the former laws, which were given to Moses, to gather together the house of Israel out of all nations, which are mixed among the Geutiles. (Micah v. 7, 8,) and called by their name, that his laws might prove them, who are Israel and who are not, and to renew the first covenant of the immortality of the natural body. And that his laws should be written in a book, for every family to keep. And the Lord continued giving and renewing the former laws for the space of ten years, which was unto the end of the year 1832; by little and little, according to the words of Isaiah. "Precept upon precept, line upon line; here a little and there a little," (xxviii, 10.) But those laws which were cut out by the words of Jesus the woman's seed, the same he was ordered not to write; but the time was come for man to keep the laws which were not cut out. And men are commanded to sign for them to be written on their hearts, and in their minds, that their hand-writing may appear against the evil power, to ask for their bodies to be cleansed from the evil in which it was conceived, and that the fulness of God's Spirit may abide on them, that they may keep his laws as the woman's Seed kept them, that their bodies may be changed into the likeness of his glorious body.

Wakefield, 18th of 4th month, 1843.

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Benjamin Appleby Wroe, Printer, Coru Market, Wakefield.

# INTRODUCTION.

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## OF THE CREATION OF THE MORTAL WORLD.

The six days of the creation being placed as the six thousand years, each day of the six of the creation, being figurative of each thousand of the six.

“ Yet I had planted thee a noble vine, wholly a right seed.” Jer. ii. 21.

“ I have set before thee life and good, and death and evil; therefore choose life that both thou and thy seed may live.” Deut. xxx. 15, 19.

“ Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” Gen. ii. 17.

“ And when I passed by thee, and saw thee polluted in thine own blood,\* I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.” Ezek. xvi. 6.

“ How then art thou turned into a degenerate plant of a strange vine unto me ?” Jer. ii. 21.

\* The tree being in its impurity.

*The first man earthly the sower of the mortal bodies.*

“Hast thou eaten of the tree, which I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the woman said, The serpent beguiled me and I did eat.” Gen. iii. 11–14.

“Ye are of your father the devil, and the lusts of your father ye will do.” John viii. 44.

The sentence which God passed on the serpent was, Dust shalt thou eat all the days of thy life.

The sentence which he passed on the woman was, Thy desire shall be to thy husband and he shall rule over thee.

The sentence on the man was, Thou shalt eat thy bread in the sweat of thy brow until thou return to the earth. Gen. iii.

Note.—That which was to return to the earth is the seed of the impurity of the tree which God placed in the garden, which they were commanded not to touch; and, if they eat of it, it was to reign over them during their mortal life, and being sown among the wheat death reigns where it is not separated from the wheat: and where it is sown in the corrupt tree it bringeth forth a corrupt tree, but where it is sown in the purity of the tree it bringeth forth a mixture of wheat and tares till they be separated from man, which is as the ore.

### *The Seed of the Corrupt Tree.*

Under the first Adam, which is earthly, them that are begotten and conceived in the impurity of their mother, are of the corrupt tree, (Matt. vii. 18,) and such were Cain and his descendants, and Canaan the son of Ham, and his descendants,\* and their natural bodies are cursed,† being drawn away of their own lust, it bringing forth sin, and sin being finished bringing forth death, (James i. 14, 15,) death being the wages of sin. (Rom. vi. 23.)

\* Whom Noah cursed, whom the seven nations sprang from, Deut. vii. 1; which the Lord commanded the children of Israel to cast out, and destroy. And "those which ye let remain shall be as pricks in your eyes and thorns in your sides." Num. xxxiii. 52, 55.

† Having no seed for the immortal body.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm li. 5.

Note.—Which Adam, my father received of the tares, which proceeded from the impurity of the tree, which is unclean without for man to touch, and impure within for man to sow seed there; and these the members of Israel are forbidden to marry.

*The Seed of the Good Tree, or the Wheat.*

And Seth, the second son of Adam, and his posterity, who were conceived of the wheat in the purity of their mother, she being purified from that which her body was marred with, by eating of it, and begotten of the seed which was mixed with the tares which Adam received of the impurity of the tree, which is as the ore, the metal and the dross unseparated.

Note: - Which caused her to be in the transgression before the man, 1 Tim. ii. 14.

(The wheat being the woman's seed, which is of the purity of the tree, or the seed of the land, Ezekiel xvii. 5,) and lest the body of the man, with the wheat and the tares unseparated, should put on immortality, a flaming sword was placed, (Genesis iii. 24,) till the time that the tares, (which proceeded from the impurity of the tree) should be separated from the wheat. (Matt. xiii. 30.)

But Satan by man has sought to destroy the wheat with the tares unseparated. Matt. xiii. 29, 30.

But they in whom the wheat and the tares grew together though they wrought not, (Romans iv. 5,) during the 6,000

years, but believed on him that justified the ungodly, and confessed their sins with prayer and fasting, though their bodies return to the earth; they at the first resurrection receive incorruptible bodies as the angels, and they that believed not, at the final resurrection.

“If any man’s work shall be burned he shall suffer loss; but he himself shall be saved,† yet so as by fire.” 1 Cor. iii. 15.

“He that sinneth against me robbeth his own soul.” Prov. viii. 36.

Note.—Of its natural body.

Under the first Adam, the sowers of the mortal seed, \* breakers of the law or Gospel, though they repent, their bodies die, and see corruption.

“A certain man† went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”§ Luke x. 30.

† His soul and spirit at the first or final resurrection.

\* Eve said, she had gotten a man from the Lord, (Gen. iv,) but it was proved to be under the influence of Satan, sown in his ground, in the impurity of the tree.

‡ The soul of the man.

§ Under the sentence of death.

He that committeth fornication with his father's wife, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." 1 Cor. v. 1, 5.

"If any man worship the beast, (viz. the uncleanness,) and his image, (viz., the fruit of the uncleanness, which may be man with man, or man with woman in her uncleanness) and receive his mark in his forehead, or his hand, the same shall drink of the wine of the wrath of God. He shall be tormented, in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv. 9, 10.

Note.—"Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." Rev. xiii. 18. "And upon her forehead was a name written, Mystery Babylon," xvii. 5. The number of the word, Mystery, in the Hebrew language, is 666.

"And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. lxvi. 24.

Note.—The worm being the serpent to whom God said, "Dust shalt thou eat all the days of thy life." Gen. iii. 14.



Them that were conceived in the purity of the tree, the life of the natural body was still offered to them that did the work, which was proved by Enoch, for the first 2,000 years, and Elijah for the second 2,000, and Jesus the woman's seed for the third, being without tares.

“And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed.” Mal. ii. 15.

Note.—The woman's seed, being without tares.

“Except the Lord of Sabaoth † had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.” Rom. ix. 29.

† In English, Hosts, which are the spirits of men, and are the life of their bodies while they are with them, but before they come to minister to the bodies they are called the hosts of heaven.

But under the latter Adam, Jesus Christ, the sower of the incorruptible seed, though they are sown corruptible, are raised incorruptible, as the angels, at the first or final resurrection.

“I am the resurrection, and the life: he that beliveth in me, though he were dead, yet shall he live.” John xi. 25.

The seed of the woman in her purity is

the seed of the land, and the two great lights which were made on the fourth day shining upon her mortal body in her purity, in the fourth thousand years she brought forth a mortal body of her own seed, without man, having no tares in, and at the age of thirty years that mortal body was sown in the other spirit which is Jerusalem above, which was seen at the River Jordan, which made him Christ; he then became the seed of the incorruptible, and the seed for the mortal bodies,\* that through him their blood might be cleansed, and sown in the other spirit, which is Jerusalem above, so when they are born of her they will be like him they were begotten of, and like her they were conceived of, in the image of God. The mortal bodies and the incorruptible bodies, have but one spirit, being called one of the hosts of heaven---and when that spirit

\* All things are delivered unto me of my Father." Matt. xi. 27. "Whom he hath appointed heir of all things." Heb. i. 2. "Those that thou gavest me I have kept, and none of them is lost, (viz., at the first or final resurrection,) but the son of perdition, (viz., Satan,) that the Scripture might be fulfilled." John xvii. 12. "He must reign till he hath put all enemies under his feet. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Cor. 25, 24.

leaves the mortal body that body is corruptible and the soul remaineth in that body till God by Christ return that spirit to that soul, and raises it out of that corruptible, to incorruption---a house for that spirit to dwell in, making it as the angels ; but when the mortal bodies become as Christ, they have two spirits, that body dwelling in them two spirits, till they have done as the Scripture says, then the mortal life is swallowed up in immortality, then them two spirits dwell in that natural body---they being the spirit of the mortal life and the immortal, being the new heaven and the new earth.

**THE PURIFICATION OF THE BLOOD.**

Joel iii. 21.

“ And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children; and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way; and when thou liest down and when thou risest up.” Deut. vi. 6, 7.

“ For the commandment is a lamp, and the law is light.” Prov. vi. 23.

“ For not the hearers of the law are just before God, but the doers of the law shall be justified.” Rom. ii. 13.

“ He that turneth away his ear from hearing the law, even his prayer shall be abomination.” Prov. xxviii. 9.

“ If any man come unto me,\* and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”† Luke xiv. 36.

“ Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil.” Matt. v. 17.

\* Christ.

† Being the evil that is within them.

“He that believeth on me, the works that I do shall he do also. Because I live, ye shall live also.” John xiv. 12, 19.

He that speaks contrary to the law and testimony, “it is because there is no light in him.” Isaiah viii. 20.

“For I know him† that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice, and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.” Gen. xviii. 19.

“Wisdom is good with an inheritance; and by it there is profit to them that see the sun.” Ecclesiastes vii. 12, 11.

“He that saith he abideth in him ought himself also so to walk even as he walked.” 1 John ii. 6.

“Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.”¶ Isa. xviii. 9.

† Jesus.

¶ The breasts being set a figure of the Law, and the milk of the Gospel; the two tribes, Judah and Benjamin, are to be weaned from the wisdom that they have of the Gospel, and the ten tribes which are mixed among the Gentiles, and called by their name, from the wisdom they have of the Law, “That no flesh should glory in his presence.” 1 Cor. i. 29.

“The servant abideth not in the house for ever.” John viii. 35.

Note.—Being the evil and the good unseparated, being as the ore, and man serving it.

“He that followeth me shall have the light of life.”† John viii. 12.

† Of the natural body.

“He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John iii. 21.

“He shall teach you all things, and bring all things to your remembrance.” John xiv. 26.

“Ye have sold yourselves for nought; and ye shall be redeemed without money.” Isaiah lii. 3.

“For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.” Isa. lvii. 16.

“From heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.” Psalm cii. 19, 20.

“Seal up those things which the seven thunders uttered.”

Note.—Which is the work of the redemption, of their natural bodies being made immortal,

which was to be sealed till the seventh angel began to sound. "For ye shall not have gone over the cities of Israel until the son of man be come." Matt. x. 23. Then the kingdom of God is preached, and every man presseth into it." Luke xvi. 16; which is within the sixth thousand, the time being shortened.

Explanation of the parable. When he sends his Spirit a second time, every man, viz., The members of the bride, presseth into it.

"Every branch that beareth fruit he purgeth it that it may bring forth more fruit." John xv. 2.

Note.—Ques. How was it that those who abode in him were not taken away by death. Ans. Because they endured purging until their blood was purified; for as the ironstone and gold is cast into the furnace before the metal be separated from the dross, so must every man's body be purified by the law, which is as fire in the furnace.

"Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

"Or let him take hold of my strength that he may make peace with me, and he shall make peace with me." Isaiah xxvii. 4, 5.

"Cleanse your hands ye sinners, and purify your hearts ye double minded." James iv. 8.

Note.—Ques. When? Ans. In the second or third watch of the last hour of the third day.

“ They say, If a man put away his wife, and she go from him, and become another man’s, shall he return to her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the Lord.” Jer. iii. 1.

*Note.*—That evil which was found with Satan in heaven, being placed in the earth, they were commanded not to touch nor eat. After man had sown his seed there their bodies became as the ore, and became as Satan’s wife, yet God their first husband invites them to return.

“ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.” Hosea ii. 5, 7.

“ Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion.” Jeremiah iii. 14.

“ Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear



the reproach of my youth." Jer. xxxi. 19.

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 41.

"I will do a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah xxix. 14.

"I knew a man in Christ, how that he was caught up into paradise, and heard words which it is not lawful for a man to utter." 2 Cor. xii. 2, 4.

"Who can find a virtuous woman? for her price is far above rubies." Prov. xxxi. 10.

Under the latter Adam, Christ, the Lord from heaven, (1 Cor. xv. 47,) the woman is the glory of the man, (1 Cor. xi. 7,) and the desire of the man shall be to the virtuous woman, as her desire even is unto her spiritual husband, and she shall rule him according to the law and testimony.

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." Prov. xviii. 22.

Note.—Every one who finds the other Spirit.

which Christ said he would send, becomes the wife of God.

“Your life is hid with Christ in God.” Col. iii. 3.

The immortal life of the natural body is hid till the fulness of the Gentiles, then revealed to those which seek it.

“Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow;† but woe to him that is alone when he falleth; for he hath not another to help him up. And if one § prevail against him, || two shall withstand him; ¶ and a threefold cord \* is not quickly broken.” Eccles. iv. 9, 10, 12.

† The woman in the Bride, which is of the Bridegroom, will lift them up, and set them upon their own beast, by their heart being made clean.

§ Satan.

|| Man.

¶ The Bride making the woman equal with herself, as Christ made the woman's seed, Jesus equal with himself.

\* The woman with the two great lights, which were made on the fourth day, being the immortal Bridegroom and bride of God, man not being in his image without them, his natural body then being transparent.

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the

grace of life; that your prayers be not hindered." 1 Peter iii. 7,

"Out of weakness were made strong, waxed valiant in fight." Hebrews xi. 34.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven." Matt. xviii. 21, 22.

"Be ye angry. and sin not: let not the sun go down upon your wrath: neither give place to the devil." Eph. iv. 26, 27.

"Ye which are spiritual, restore such an one in the spirit of meekness; and so fulfil the law of Christ." Gal. vi. 1, 2.

The Lord removing the evil by the hand of the woman, he putting enmity between the woman and the serpent, Gen. iii. 15, so that the enmity bruises his head by her seed, Jesus. The Lord avenging the woman on the adversary.

"For thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." Isa. liv. 4.

The woman being called a widow, having lost her first husband, and she cries to be avenged on him, who caused her to loose him. "I tell you that he will avenge them speedily." Luke xviii. 8.

She rescues herself from the blame man

cast on her, Noah bringing on the same curse without her, by bringing a mark on Canaan his son's son, like that which was set on Cain; and which remains.

Firstly.—The last is the first. The enmity between the woman and the serpent is mentioned before the enmity between her seed and his seed, but the enmity between her seed and his seed took place first, though mentioned the latter; but the enmity between the serpent and the woman though mentioned the first is fulfilled the last.

Secondly.—The bruising of the serpent's head is mentioned before the bruising of the heel of the woman's seed, but the last-mentioned is done and the first will be done.

In the fourth thousand years Christ withstood Satan in the woman's seed, making him equal with himself, rescuing his body from the hands of Satan, that the Scriptures should be fulfilled,—the Holy One saw not corruption, nor a bone of him broken.\* And the Bride, which is of Christ, the Bridegroom, standeth between Satan and the woman, that through the woman she should rescue her body with the man, who cast the blame on the woman.

\* Psalm xvi. 10. xxxiv. 20.

“And ransomed him from the hand of him that was stronger than he.” Jer. xxxi. 11.

Note.—Firstly, The body of the man being refined from that which he was made subject to. (Romans viii. 20.) Secondly, The body of the woman being refined from the tares of the man, which her body was begotten of. Thirdly, The other Spirit—the Bride, the Branch of Christ, refining the woman from the adversary: that is from that which was set in the garden in the creation.

“For I will cleanse their blood that I have not cleansed.” Joel iii. 21.

Note—And this is the enmity put between the woman and the serpent, in the last hour, that she rescues man with herself from the adversary.

And she rescues the man, by compassing his evil.

“The Lord hath created a new thing in the earth, a woman† shall compass a man.” Jer. xxxi. 22.

† Jerusalem which is above.

“When the boughs thereof are withered, they shall be broken off: the women come and set them on fire.” Isa. xxvii. 11.

Note.—Where man ceases to feed the evil the boughs begin to wither and dry.

“In the time of harvest I will say to the reapers, Gather ye together first the

tares, and bind them in bundles to burn them." Matt. xiii. 30. The harvest being the visitation; the reapers being the woman which findeth the piece, through Jerusalem above, and the bundles being the transgressions of the law.

"They shall come out against thee one way, and flee before thee seven ways." Deut. xxviii. 7.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."\* 1 Cor. i. 27, 28.

\* The things that are being the evil, and the things that are not, the taking away of the evil which the woman findeth in the twelfth hour of the last of the three dispensations, which he commanded them to tell no man. Mark viii. 25, 26.

Paul says also, "With the mind I myself serve the law of God; but with the flesh the law of sin.

"It is no more I that do it, but sin that dwelleth in me." "How to perform that which is good I find not." Rom. vii. 25 20, 18.

"And my temptation which was in my

flesh ye despised not, nor rejected." ¶ Gal. iv. 14.

¶ The hour then not being come for the woman to reject it, but now it is come, which is the last of the twelve that the virtuous woman rejects it.

"Circumcise yourselves to the Lord; and take away the foreskins of your heart. Thy ways and thy doings have procured these things; Because it is bitter, because it reacheth unto thine heart." Jer. iv. 4, 14, 18.

"For every man shall bear his own burden." Gal. vi. 5.

"O mighty God, thou hast established them for correction: thou art of purer eyes than to behold evil." Hab. i. 12, 13.

"For if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii. 8.

"By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." Isaiah xxvii. 9.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." Isaiah i. 25.

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey," Rev. x. 9.

“ And he called to the man clothed in linen, which had the writer’s inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” Ezekiel ix. 3, 4.

“ And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed an hundred and forty, and four thousand, of all the tribes of the children of Israel.” Rev. vii. 2—4.

“ And he † shall pass over to his strong hold for fear; and his princes § shall be afraid of the ensign, || saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.” Isaiah xxxi. 9.

† Satan.

§ Man.

|| The woman in the Bride. “ And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel.” Isaiah xi. 11.



“ And it shall come to pass, that in all the land,\* saith the Lord, two parts therein shall be cut off and die;† but the third part shall be left therin. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried.” Zech. xiii. 8, 9

\* The bodies of Israel.

† Members.

“ As the fining-pot for silver, and the furnace for gold; so is a man to his praise.” Prov. xxvii. 21.

As the iron, gold and silver ore are cast into the furnace, before the metal is separated from the dross, so man’s body being as the ore, must be purged by the law, which is as fire in the furnace.

“ Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee, when thou shalt cease to spoil thou shalt be spoiled, when thou shalt make an end to deal treacherously they shall deal treacherously with thee.” Isaiah xxxiii. 1.

“ In that day, the Lord with his sore and great and strong sword, shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and he shall slay

the dragon that is in the sea.† Isaiah xxvii. 1.

† The sea representing the heart, and the veins the rivers. "I said in mine heart concerning the estate of the sons of men, that God might manifest them." Eccl. iii. 18. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23.

"Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Hab. iii. 13.

"Who may abide the day of his coming? for he is like a refiner's fire, and like fuller's soap.

"And he shall sit as a refiner and purifier of silver." Mal. iii. 2, 3.

"Who gave himself for us, that he might purify unto himself a peculiar people, zealous of good works." Titus ii. 14.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire." 1 Peter i. 7.

"After that he poureth water into a bason, and began to wash the disciples' feet.

"Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet;

"Jesus answered and said unto him What I do thou knowest not now; but

thou shalt know hereafter." John xiii. 5—7.

"Wash me thoroughly from mine iniquity; and cleanse me from my sin." Psalm li. 2.

"That he might sanctify and cleanse it with the washing of water by the word.

"That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ephesians v. 26, 27.

"Which shall know every man the plague of his own heart; and spread forth his hands towards this house." 1 Kings viii. 38.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke xii. 48.

"And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke xii. 47.

"If his children forsake my law, and walk not in my judgments; if they break

my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Psalm lxxxix. 30—32.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah i. 18.

"Either what woman having ten pieces of silver, if she lose one, doth not light a candle, and sweep the house, and seek diligently, till she find it," Luke xv. 8, and when she hath found it she rejoiceth.

"The blueness of a wound cleanseth away evil,† so do stripes the inward parts of the belly." Prov. xx. 30.

† The evil of the sore.

"Purge out the old leaven." 1 Cor. v. 7.

"That there should be no schism\* in the body; but that the members should have the same care one for another. 1 Cor. xii. 25.

\* The evil and the good in the heart unseparated.

"Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him." Prov. xxii. 15.

“As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.” Amos iii. 12.

“The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” Isaiah xiv. 24.

“I have sworn by myself, that unto me every knee shall bow, every tongue shall swear.” Isaiah xlv. 23.

“All the house of Israel in the land shall serve me.” Ezekiel xx. 40.

“They looked unto him, and were lightened: and their faces were not ashamed.

“The angel of the Lord encampeth round about them that fear him, and delivereth them.” Psalm xxxiv. 5, 7.

“She perceiveth that her merchandise is good.

“She considereth a field and buyeth it.

Note.—The natural body.

“She looketh well to the ways of her household.

“She girdeth her loins with strength, and strengtheneth her arms.

“Strength and honour are her clothing.

“ She riseth also while it is yet night.

“ Her candle goeth not out by night.”  
Proverbs xxxi. 18, 16, 27, 17, 25, 15,  
18.

Note.—She has the light which is compared to the mortal light of the night, which becomes as the light of the day, which is the immortal light. “The spirit of man is the candle of the Lord.” Prov. xx. 27. Where the candle goeth not out the body dieth not.

“ She openeth her mouth with wisdom ; and in her tongue is the law of kindness.

“ She layeth her hands to the spindle ; and her hands hold the distaff. Prov. xxxi. 26, 19.

“ God having given more abundant honour to that part which lacked.” 1 Cor. xii. 24.

“ She giveth meat to her household, and a portion to her maidens.

“ Give her of the fruit of her hands, and let her own works praise her in the gates.

“ With the fruit of her hands she planteth a vineyard.” Prov. xxxi. 15, 31, 16.

“ Her children arise up and call her blessed : her husband also, and he praiseth her.

“ Many daughters have done virtuously,

but thou excellest them all." Prov. xxxi. 29.

"But a certain Samaritan || saw him, and bound up his wounds, pouring in oil and wine, ¶ and set him on his own beast,\* and brought him to an inn,† and he took out two-pence,‡ and gave to the host,§ and said unto him, Take care of him; and whatsoever thou spendest more,|| when I come again I will repay thee." Luke x. 30—36.

|| Which is the Bridegroom, and sendeth the Bride.

¶ The oil and wine being the Law and Gospel.

\* The woman, through the Bride, which is of the Bridegroom cleansing the heart.

† The Body.

‡ The Law and Gospel.

§ The spirit of the man.

|| The revelation of that which was sealed of the Law and Gospel.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." Jeremiah xxx. 17.

Note.—In the last of the 6000 years, it being one day, having twelve hours in, fulfilling Jesus' words, "Are there not twelve hours in the day?" John xi. 9. And Peter says, "One day is as a thousand years," 2 Peter iii. 8, and in the last hour the bride driveth it away by the hands of the woman, by a fit man, (viz., the woman's seed, the Bridegroom,) to a place uninhabited.

“ And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.”† Rev. xii. 7, 8.

† Being the mortal life; and the war being the ingathering of Israel;—the angels of God on one party, and the angels of Satan on the other.

“ For the heavens shall vanish away like smoke, and the earth shall wax old like a garment.” Rev. vi. 14.



## SOWING THE MORTAL BODIES IN THE IMMORTAL SPIRIT.

“Whosoever liveth and believeth in me shall never die.” John xi. 26.

“I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.” Jer. xxxi. 27.

“If any man’s work abide which he hath built thereupon, he shall receive a reward.”† I Cor. iii. 14.

† The immortality of his natural body.

“Behold, I have set before thee an open door, and no man can shut it.” Rev. iii. 8.

“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning : thou hast the dew of thy youth.” Psalm cx. 3.

“His flesh shall be fresher than a child’s ; he shall return to the days of his youth.” Job xxxiii. 25.

“Ye are come to an innumerable company of angels, to the general assembly and church of the first-born,† which are written in heaven, and to God the Judge of

† First-born of the Spirit, of the new world, without sin, their natural bodies being made immortal.

all, and to the spirits of just men made perfect." Heb. xii. 22, 23. Having received bodies which never saw corruption.

"The Father of lights of His own will begat us with the word of truth, that we should be a kind of first-fruits of His creatures." James i. 17, 18.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. x. 4—7.

Note.—Being unsealed to them that seek for the immortality of the natural body, to live, but still sealed to them that seek it not.

"In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. l. 20.

Note.—Whom I reserve for their blood to be cleansed. Joel iii. 21.

"All Israel shall be saved," Rom. xi. 26, in the last hour of the sixth thousand years.

Note.—That hour which he commanded his Disciples to watch being the figure of the last hour of the sixth thousand years, (Matt. xxvi. 40,) that hour being divided into four watches, for "Without a parable spake he not unto them." Matt. xiii. 34. But he said, "It is given unto you

to know the mysteries of the kingdom." Matt. xiii. 11. Meaning those that should be living at that time when the mysteries should be revealed.

And if those days were not shortened no flesh should be saved; but for his elect's sake whom he foreknew before the world was, he hath already shortened the days.

Note.—Though their spirits were first, they receive not bodies till the last; so the first is the last, and the last first. For Jesus said, "Before Abraham was I am." John viii. 58. Jesus' Spirit being before the spirit of Abraham. The last of the spirits receiving bodies which were to return to the earth, and the first receiving bodies which were not to return to the earth.

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not any more curse the ground for man's sake." Gen. viii. 21.

Note.—The body of man being the ground.

"Behold, I create new heavens, and a new earth, and the former shall not be remembered, nor come into mind."† Isa. lxv. 17.

† Satan falling from attracting them; the old earth becoming the new earth, and the new spirit with their spirit being the new heavens within the earth, they having put on immortality.

"For unto the angels hath he not put in subjection the world to come." Heb. ii. 5.

“Not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life.” 2 Cor. v. 4, 2.

“The life is more than meat, and the the body more than raiment.” § Luke xii. 23.

§ The immortal life is more than meat, and the body made immortal, is more than raiment.

“Because I live ye shall live also.” John xiv. 19.

“For the gifts and calling of God are without repentance.” Rom. xi. 29.

“For we are members of his body, of his flesh, and of his bones.” Eph. v. 30.

“A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it I will keep it night and day.” Isaiah xxvii. 2, 3.

“He that hath the bride is the bridegroom.” John iii. 29.

“Can ye make the children of the bride-chamber fast while the bridegroom is with them?” Luke v. 34.

Note.—They that have the other Spirit with them they will not fast, but they will eat of the fruit of the Spirit, and they will drink of the wine, and not thirst. But when Christ the Bridegroom withdrew from Jesus, He with his followers wept, and when he returned from the resurrection, “They believed not for joy.” Luke xxiv. 41.

“ We went through fire and through water, but thou broughtest us out into a wealthy place.”

“ Which holdeth our soul in life, and suffereth not our feet to be moved.” Psalm lxvi. 12, 9.

“ He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.” Psalm xcix. 7.

“ And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark,\* stand on the sea of glass.”† Rev. xv. 2.

\* The evil.

† The heart being made pure.

“ Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”

Note.—The 144,000 having put on immortality.

“ My dove, my undefiled, is but one; she is the only one of her mother,\* she is the choice one of her that bare her.” Sol. Song vi. 10, 9.

“ I am my beloved's, and my beloved is mine: he feedeth among the lilies.”† Song Sol. vi. 3.

\* Jerusalem above.

† The members of the bride.

“Come hither, I will shew thee the bride, the Lamb’s wife.” Rev. xxi. 9.

Note.—Their natural bodies being redeemed from the corruptible earth, from amongst men, into the immortal earth, being the first-fruits unto God and the Lamb. Rev. xiv. 4.

“And I will make of rubies thy battlements; and thy gates of carbuncles; and the whole circle of thy walls shall be of precious stones.

“Behold, I lay thy stones in cement of vermillion, and thy foundations with sapphires.

“And the covenant of my peace shall not be overthrown saith Jehovah.

Note.—The Hebrew name “Jehovah,” is, in English, The eternal.

“So have I sworn that I will not be wroth with thee, nor rebuke thee. Isaiah liv. 12, 11, 10, 9.

# L A W S.

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## FIRST BOOK.

### LAWS BETWEEN GOD AND MAN.

*“If a man sin against the Lord who shall entreat for him?”* 1 Samuel ii. 25. *Ans. The woman with her seed.\**

LAW 1.—“He that sinneth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.” Mark iii. 29.

Ex.—“The days of visitation are come: the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad.”† Hosea ix. 7.

\* The man Christ Jesus. 1 Tim. ii. 5.

† The prophet, and the spiritual man having the other Spirit, appears as a fool, or one mad, to them that have it not. “Even the Spirit of Truth, which the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” John xiv. 17.

“And Jesus said unto him, No man having put his hand to the plough and looking back is fit for the kingdom of God.” Luke ix. 62.

“He that is not with me is against me; and he that gathereth not with me scattereth.” Luke xi. 23.

“Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.” Prov. xviii. 21.

“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.” Prov. xvi. 24.

LAW 2.—“Those mine enemies, which would not that I should reign over them, bring hither and slay them before me.” Luke xix. 27.

Ex.—“A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.” Prov. xii. 14.

“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is a partaker of his evil deeds. 2 John 10, 11. “None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of



violence is in their hands." Isaiah lix. 4—6. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. vii. 6. "And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. And he charged them that they should tell no man of him." Mark viii. 26, 30. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. vi. 4, 5, 6.

• **LAW 3.**—"Ye shall keep the Sabbath therefore, for it is holy unto you."

**Ex.**—"Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." Exodus xxxi. 14. Lev. xxiii. 30. And he saith unto them, What man shall there be among you, that shall have an ass, an ox, or a sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath days, (Luke xiv. 5. Matt. xii. 11, 12,) If a man be lifted from the pit, is he not better than an ass?† If he

† The grave,—his soul being raised a spiritual body from that corruptible body, his spirit dwelling in it at the resurrection.

be lifted from Satan's beast and put on his own beast, to receive the immortality of his natural body, is he not better than a sheep?—the twopence which he gave to the host,‡ is the law and Gospel; "and whatsoever thou spendest more, when I come again I will repay thee." Luke x. 35. Being that which was to be revealed. "If I go not away the Comforter will not come unto you; but if I depart, I will send him unto you," John xvi. 7. "And he will shew you things to come," ver. 13. "I have yet many things to say unto you, but ye cannot bear them now," John xvi. 12.

LAW 4.—"Ye shall kindle no fire throughout your habitations on the Sabbath day." Exodus xxxv. 3.

Ex.—"The man shall surely be put to death," Numbers xv. 35. The Sabbath day being a figure of the Sabbath hour, and the Sabbath hour being figurative of the last hour of the sixth thousand years. "What, could ye not watch with me one hour?" Matthew xxvi. 40. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10.

LAW 5.—"Of the tree of the knowledge of good and evil, thou shalt not eat of it: || for in the day that thou eatest thereof, thou shalt surely die."\* Gen. ii. 17.

‡ The Spirit of man.

|| The tree in its impurity.

\* Eden is the body of the man and woman, and the heart produces the seed which each sows in the womb of the woman, which is the garden or field.

Ex.—“Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.” Gen. ii. 24. “Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.” Deut. xxii. 9. Approach not unto a woman after the birth of a child, until she is purified; which for a male shall be forty days, and for a female eighty. (Lev. xii. 1—5. “Thou shalt not go unto a woman to uncover her shame, as long as she is put apart for her uncleanness.” Lev. xviii. 19. “If a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people.” Lev. xx. 18. “See, I have set before thee this day life and good, and death and evil.” Deut. xxx. 15. “Every plant which my heavenly Father hath not planted, shall be rooted up.” Matt. xv. 13. “And men gather them, and cast them into the fire,† and they are burned.” John xv. 6. “So the servants of the householder came, and said unto him, Sir, Didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this.”\* The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both

† The grave.

\* Another translation says, “An envious man,” but the interpretation is, the devil attracting the woman to persuade the man, to sow his seed with the tares in the womb of the field, which is in the impurity of the tree.

grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn." Matt. xiii. 27—30. The barn being the other Spirit for them to dwell in, they being begotten of God, and conceived in their mother, which is Jerusalem above. " And, behold, there was lifted up a talent of lead : and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness.† And he cast it into the midst of the ephah ; and he cast the weight of lead upon the mouth thereof."§ Zech. v. 7, 1. While the body has an evil heart, it is Satan's beast, till the tares be removed from it, then he is set on his own beast, it being made as the pure olive. The Samaritan being figurative of the spirit of Jesus being upon his own beast. (Luke x. 30—37.)

LAW 6.—" Neither shall ye touch it lest ye die." Gen. iii. 3.

Ex.—" And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days,\* and all the bed whereon he lieth shall be unclean." Lev. xv. 24. The interpretation of the parable : They that die without having repented are unclean, until the final resurrection, when it will be proved that God by the blood of Jesus, paid the debt for the two debtors, (Luke vii. 41—43.) " Whosoever therefore shall break one of these

† The woman in her impurity, or male or female in an evil spirit.

§ Satan bound from attracting the evil for a thousand years.

\* Each day of the seven days being a figure of a thousand years.

least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." § Matt. v. 19.

"Dividing asunder of soul and spirit." Heb. iv. 12: when death comes it divides the spirit from the soul and natural body—that spirit returning to God, leaves the body corruptible: but when God returneth that spirit, (at the first or final resurrection,) it divides the soul from the corruptible body, and raises that soul incorruptible and his spirit dwelleth in it, as the angels; that spiritual body not being liable to die.

LAW 7.—"Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God." 1 Cor. vi. 9, 10.

LAW 8.—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Malachi iii. 8.

EX.—"And all the tithe, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord. "And if a man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof." Lev. xxvii. 30, 31.

"Take ye the sum of all the congregation of the children of Israel after their families, by the house of their fathers, with the number of their

§ At the resurrection of the wicked.

names; every male by their polls, from twenty years old and upwards, all that are able to go forth to war in Israel."\* Num. i. 2, 3.

"And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation, that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." Exodus xxx. 16.

"Do not your alms before men to be seen of them. Do not sound a trumpet before thee. Let not thy left hand know what thy right hand doeth." Matt. vi. 1—3.

"A rich man shall hardly enter into the kingdom of heaven."† Matt. xix. 23.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."‡ Matt. xix. 24.

"This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations." Matt. xxiv. 14. "Who feedeth a flock and eateth not of the milk of the flock? If we have sown

\* The temporal being a figure of the spiritual.

† Which is to receive an incorruptible body at the first resurrection, but is cut off till the final resurrection, and is under the sentence of the second death.

‡ Which is the Spirit of God as Jesus entered at the River Jordan. The rich man being him that robbeth God of his tithe, and maketh his riches his gods. Riches not consisting in abundance of money; but in his heart being fixed on it, and not being willing to render unto every one that which is right.

unto you spiritual things, is it a great thing if we should reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. ix. 7, 11, 13, 14.

**LAW 9.**—Sorcerers, and whosoever loveth and maketh a lie, shall not enter into the city. Rev. xxii. 15.

**Ex.**—A conjurer, an enchanter, a magician. A soothsayer is one who foretels by a familiar spirit, which proceeds from Satan, which brought up the likeness of Samuel.

**LAW 10.**—"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." Lev. xix. 31.

**Ex.**—"The soul that turneth after such as have familiar spirits; and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Lev. xx. 5.

"The way of life is above to the wise, that he may depart from hell beneath." Prov. xv. 24.

**LAW 11.**—"If any man defile the temple of God, him shall God destroy." 1 Cor. iii. 17.

**Ex.**—"If a man lie with a beast, he shall surely be put to death: and ye shall slay the

beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast." Lev. xx. 15, 16; Exodus xxii. 19. "If a man also lie with mankind, as he lieth with a woman; they shall surely be put to death. If a man take a wife and her mother, they shall be burnt with fire, both he and they. The man that committeth adultery with another man's wife even he that committeth adultery with his neighbour's wife, the adulterer and adulteress shall surely be put to death. Lev. xx. 13, 14, 10. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies, between themselves." Rom. i. 24. "To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5. Which may be at the first or final resurrection.

**LAW 12.**—Whosoever shall marry her that is divorced, committeth adultery." Matt. v. 32.

**LAW 13.**—"Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people." Lev. xviii. 10. Abstain from blood, Acts, xv. 29.

**Ex.**—"Flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4.



**LAW 14.**—"Swear not at all." Matt. v. 34. "Every one that sweareth shall be cnt off." Zech. v. 3.

Ex.—"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." Matt. v. 37. Swear not by any oath; lest ye fall into condemnation. James v. 12.

**LAW 15.**—"Be subject to principalities and powers." Titus iii. 1.

Ex.—"Render therefore unto Cesar the things which are Cesar's,\* and unto God the things which are God's." Matt. xxii. 21.

**LAW 16.**—"Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary,† of any stranger that is among the children of Israel." Ezek. xliv. 7.

Ex.—"This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is

\* The King or Queen which are set a figure of the immortal King, and that which is due being taxes.

† The spirit is the sanctuary or barn, fulfilling Jesus' words, "Gather the wheat into my barn. Matt. xiii. 30.

eight days old shall be circumcised among you, every man-child in your generations: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant." Gen. xvii. 10—14. Jesus, the woman's seed, was circumcised on the eighth day. Luke ii. 21. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. xv. 8. "What profit is there of circumcision? much every way." Rom. iii. 1, 2. "Circumcision verily profiteth, if thou keep the law." Rom. ii. 25. The Gospel of the circumcision was committed unto Peter. Gal. ii. 7.

**LAW 17.**—Thou shalt not make unto thee any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth. Exodus xx. 4.

Ex.—"Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. Deut. iv. 15—18. "Make no mention of the names of other gods, neither let it be heard out of thy mouth." Exodus xxiii. 13. "Their idols are silver and gold, the work of men's hands." Psalm cxv. 4.

**LAW 18.**—"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deut. xxii. 5.

**Ex.**—A male shall not assume to be a female; nor a female to be male.

**LAW 19.**—"He that smiteth or curseth his father or mother, shall surely be put to death." Exodus xxi. 15—17.

**LAW 20.**—"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Lev. xix. 27.

**Ex.**—"Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a glory to her; for her hair is given her for a covering." 1 Cor. xi. 14. What is nature? It is the state into which man fell; sin. Does it not resist the commands of God? "That which is highly esteemed among men, is abomination in the sight of God." Luke xvi. 15.

"Son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard: then take thee a balance to weigh it, and divide the hair. Thou shalt scatter a third part in the wind.\* Then take of them again, and cast them into the midst

\* As a witness against them.

of the fire, and burn them in the fire. Thou shalt also take thereof a few in number, and bind them in thy skirts.”† Ezek. v. 1, 2, 4, 3.

“They have built the high places to burn their sons and daughters in the fire, which I commanded them not. Cut off thine hair, O Jerusalem, for the Lord hath rejected and forsaken the generation of his wrath.” Jer. vii. 31, 29.

**LAW 21.**—“Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you.” Lev. xix, 28.

**LAW 22.**—Whoso sheddeth man’s blood, by man shall his blood be shed.” Genesis ix. 6.

**Ex.**—Murderers shall not inherit the city. Rev. xxii. 15 “Ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither, which killeth any person unawares. If a man smite a man with an instrument of any kind, or throw a stone at him, which may kill him and he die; or in enmity smite him with his hand, and he die; or thrust at him of hatred; or hurt him by laying wait, that he may die; and he do die; he is a murderer. Ye shall take no satisfaction for the life of a murderer, he shall be put to death. The revenger of blood himself shall slay the murderer when he meeteth him. Numbers xxxv. 11—32. “If a thief be found breaking up, and be smitten, that he die, there shall no blood be shed for him. Exodus xxii. 2, 3. But if a man thrust a man suddenly, with-

+ Till the fulness of the Gentiles.

out enmity, or cast upon him any thing without laying wait, not seeing him, and was not his enemy, he shall flee to one of the cities of refuge, that his life may be preserved." Numbers xxxv. 21—25.

LAW 23.—If a man find a betrothed damsel in the field, and the man force her, and lie with her, then the man only that lay with her shall die." Deut. xxii. 25.

Ex.—“But unto the damsel thou shalt do nothing, there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter. Deut. xxii. 26.

LAW 24.—“Be ye clean, that bear the vessels of the Lord." Isaiah lii. 11.

Ex.—“And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai." Exodus xix. 10, 11, “Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Luke xiii. 32. “Cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. xxiii. 26.

## SECOND BOOK.

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### LAWS BETWEEN MAN AND MAN.

*“If one man sin against another, the judge shall judge him.”* 1 Samuel ii. 25.

#### LAW 25.—“Thou shalt not rail.”

Ex.—Thou shalt not go up and down as a tale-bearer among thy people.” Lev. xix. 16.  
“Where there is no tale-bearer the strife ceaseth.” Prov. xxvi. 20.

“He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.” 1 Tim. vi. 5, 4. “Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written Vengeance is mine, I will repay saith the Lord; therefore if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head.” Rom. xii. 19, 20.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.” Matt. v. 11.

**LAW 26.**—“Servants be subject to your masters.”

Ex.—“With all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.” 1 Peter ii. 18.

**LAW 27.**—“Lie not one to another.”

Ex.—“Seeing that ye have put off the old man with his deeds. Col. iii. 9.

**LAW 28.**—“Hold fast the form of sound words.” 1 Tim. i. 13.

Ex.—“Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away.”† Job xxii. 21, 22.

“Let no corrupt communication proceed out of your mouth.” Eph. iv. 29.

† To say “You,” to an individual, is a departure from sound language, that word being only properly used when addressing two or more persons.

“What man is he that desireth life, and loveth many days, that he may see good?” “Keep thy tongue from evil, and thy lips from speaking guile.” Psalm xxxiv. 12, 13.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.” Eph. iv. 31.

“Ye shall be hated of all men for my name’s sake.” Matt. x. 22.

“A sound heart is the life of the flesh.” Prov. xiv. 30.

Note.—But envy the rottenness of the bones.

LAW 29.—“If a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.” Exodus xxii. 16.

Ex.—If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.” Exodus xxii. 17.

LAW 30.—“Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.” Matt. v. 32.

Ex.—If he put her away for any other cause than adultery, and she commit adultery, he is the cause of her doing so.

LAW 31.—“This we commanded you, that if any would not work, neither should he eat.” 2 Thess. iii. 10.



Ex.—“ But if any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” 1 Tim. v. 1.

LAW 32.—Nor thieves, nor extortioners, shall inherit the kingdom of God. 1 Cor. ix. 10.

Ex.—“ Men do not despise a thief, if he steal to satisfy his soul when he is hungry: but if he be found, he shall restore seven-fold; he shall give all the substance of his house.” Proverbs vi. 30, 31. “ He shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. Lev. vi. 5. But if the produce of the field or orchard has been gathered, the gleanings are for the poor. If a man shall deliver unto his neighbour, money or stuff to keep, and it be stolen out of the man's house, if the thief be not found; or if a man deliver unto his neighbour a beast to keep, and it die or be hurt, or be driven away, no man seeing it: in both cases the head of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. Exodus xxii. 7, 8, 10, 11. And if it be a beast, and be torn, let him bring it for a witness, and he shall not make good that which was torn. If it be stolen from him, he shall make restitution to the owner thereof. Exodus xxii. 13, 12; Leviticus vi. 2, 4.

**LAW 33.**—"Ye shall not eat of any thing that dieth of itself; for thou art an holy people unto thy God." Deut. xiv. 21. "Neither shall ye eat any flesh that is torn of beasts." Exodus xxii. 31.

**Ex.**—Every soul that eateth that which died of itself, or that which was torn with beasts, shall both wash his clothes, and bathe himself in water, and be unclean until the even; then he shall be clean." Lev. xvii. 15. Being the evening of the twelfth hour of the third day, when the Lord shall reckon with him.

"And the Lord said, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." Ezek. ix. 10.

### THIRD BOOK.

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**LAW 34.**—"Him that is weak in the faith receive ye."

**Ex.**—"But not to doubtful disputation." Rom. xiv. 1.

"For to this end Christ both died,<sup>†</sup> and rose, and revived, that he might be Lord of both the dead and the living," 9 ver.

**LAW 35.**—"Thou shalt not oppress an hired servant." Deut. xxiv. 14.

**Ex.**—"At his day thou shalt give him his hire, neither shall the sun go down upon it, lest he cry against thee unto the Lord, and it be sin unto thee." Deut. xxiv. 15. I will be a swift witness against those that oppress the hireling in his wages, (Mal. iii. 5.)

**LAW 36.**—"That no man go beyond and defraud his brother in any matter." 1 Thess. iv. 6.

**Ex.**—Defrauding is forging, or wasting the goods of any one, with which thou mayest be entrusted. Receive not a bribe, to be favourable to any party, or to keep back witness. "Thou

† The body.

shalt not wrest judgment; thou shalt not respect persons; neither take a gift for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. xvi. 19.

**LAW 36.**—"Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance."† Deut. xix. 14.

**Ex.**—Neither shalt thou remove or alter any mark which divides thine inheritance from another.

**LAW 37.**—"At the mouth of one witness he shall not be put to death." Deut. xvii. 6.

**Ex.**—"One witness shall not rise up against a man, for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established." Deut. xix. 15.

**LAW 38.**—"Thou shalt not lend upon usury to thy brother." Deut. xxiii. 19.

**Ex.**—If thou lend money unto any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Exodus xxii. 25. "Unto a stranger thou mayest lend upon usury. Deut. xxii. 20.

† Which is a figure of the land of Israel, men's bodies. The law of God is the mark which divides every man's inheritance. And the mark for the corruptible body to put on incorruption, and the mortal to put on immortality.

## LAWS BETWEEN MAN AND CATTLE.

*“A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.”*  
Proverbs xii. 10.

**LAW 39.**—“Thou shalt not eat any abominable thing.” Deut. xiv. 3.

**EX.**—“These are the beasts which ye shall eat: Every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud. Nevertheless, ye shall not eat of them that chew the cud, but divide not the hoof, and that divide the hoof but chew not the cud. Of all clean birds ye shall eat, but these are they of which ye shall not eat: The eagle, and the ossifrage, and the ospray, and the glade, and the kite, and the vulture, and every raven, and the owl, and the night-hawk, and the cuckow, and the hawk, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle and the cormorant, and the stork, and the heron, and the lapwing, and the bat, and every creeping thing that flieth.” Deut. xiv. 4—20.  
“These shall ye eat of all that are in the waters; whatsoever hath fins and scales; but all that have not fins and scales, shall be an abomination unto you.” Lev. xi. 9—12.

**LAW 40.**—“Ye shall not deal falsely.” Lev. xix. 11.

**EX.**—“If a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof

not being with it, he shall surely make it good; if it be an hired thing it came for its hire." Exodus xxii. 14, 15.

LAW 41.—“Thou shalt not let thy cattle gender with a diverse kind.” Lev. xix. 19.

LAW 42.—“If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith; he that kindled the fire, shall surely make restitution.” Exodus. xii. 6.

LAW 43.---“If a man shall open a pit, or dig one, and not cover it, and an animal fall therein. The owner of the pit, shall make it good, and give money unto the owner of that animal, and the dead beast shall be his.” Exodus xxi. 33, 34.

LAW 44.---“If one person's animal injure or kill another's, the injured or dead one, and the living, shall be sold, and the money equally divided between the parties.” Exodus xxi. 35.

Ex.—But if it was known that in times past the animal which has done the damage, was wont to attempt to injure others, then its owner shall pay for the injured, or dead animal, a sum equal to the amount of the damage. Exodus xxi. 36.

## FOURTH BOOK.

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THIS is what every one shall sign to.---That he believes in God as the Scriptures say of him,---which Jesus testified when he was in Christ, “O fools and slow of heart to believe all that the prophets have spoken.” Luke xxiv. 25. “To the Law and to the Testimony: If they speak not according to this word, it is because there is no light in them.” Isaiah viii. 20. “He that believeth on me as the Scriptures hath said, out of his belly shall flow rivers of living waters.” John vii. 38. For he that doeth not the work but believeth is saved by grace, their mortal lives being redeemed a thousand years;† and if they then bear fruit, not cut down. “Now to him that worketh is the reward not reckoned of grace, but of debt.”‡ Rom. iv. 4. For thou hast a little strength, and has kept my word, and hast not denied

† “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.” Rev. xxi. 24.

‡ The debt being his natural body owing to him.

my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation," Rev. iii. 8, 10, which is the last hour of the twelve of the last dispensation, it being divided into three watches. John xi. 9; Matt. xx. 1---8; Luke xii. 38.

And he shall sign that he believes God is gathering the twelve tribes of Israel out of all nations, to make one bride to the bridegroom, and that it is his desire to become a member of the seventh church, to receive the immortality of his natural body.